

# The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.

No. 2907.  
NEW SERIES, No. 11.]

LONDON, SATURDAY, MARCH 12, 1898.

[ONE PENNY.]

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## NOTES OF THE WEEK.

WE publish to-day a sermon by Dr. Brooke Herford on "Two Centuries of Church Freedom," and next week hope to publish the sermon to be preached to-day by the Rev. Charles Hargrove, at the bi-centenary of the Dob-lane Chapel, Failsworth. These sermons should be read and very carefully considered in connection with Mr. Fripp's papers in the *Seedsower*, which, we understand, are to be issued in a revised and separate form. We shall, no doubt, receive other expressions of opinion from those who understand what are the actual position and work of the British and Foreign Unitarian Association. Whatever may be suggested or attempted towards a more logical ordering of our forces, it ought to be remembered that the work of that Association has been, and is, quite as much concerned with practical religion as with controversial theology.

A SOCIAL meeting is to be held this evening in the Lower Mosley-street Schools, that past and present scholars and teachers may take a farewell of the old buildings (which have been acquired by the Midland Railway Co.), before removing to the new buildings erected at a little distance on the other side of the street. An interesting history of the schools has been prepared by Mr. Richard Wade, who has been connected with the institution in various capacities for fifty-eight years. The narrative will be accompanied by a view of the school-buildings, and will, we understand, be given as a souvenir to those who are present at the meeting. Mosley-street Schools have a

history of ninety years, and the building now to be abandoned was begun in 1835. The schools have long held a high place as a centre of popular education in Manchester, and there are other memories of religious work enshrined in many hearts.

THE Bishop of Manchester, Dr. Moorhouse, at his visitation for the Arch-deaconry of Manchester on Wednesday week, gave a very interesting and striking address to his clergy, in which he urged the importance of bearing in mind their great end in the distinctively spiritual work of the Church. Other things might have their relative importance, but this alone was of supreme and eternal value. It was well to Christianise civil and political life, but politics must not be put in the place of piety. And whatever they did to brighten the accessories of worship and to simplify the forms of their ecclesiastical life, these things were the means not the end, and if they spent their strength and interest upon the improvement of machinery to the neglect of that for the sake of which all machinery was constructed, they would leave the world as sinful and unhappy as they found it.

THE Bishop afterwards compared, in a sympathetic manner, the position and work of the Church and Nonconformity, and pointed out how in some places there was over-provision of Nonconformist places of worship, while other quarters were left wholly destitute. And he added that no one could estimate more highly than he did the services which had been rendered to the people of England by Protestant Nonconformists. They had suffered for religious liberty at the hands of autocratic rulers, secular and ecclesiastical; they had held high the torch of evangelical truth in dark days and dark places; they had aroused the National Church in sleepy times by their zeal and energy, and even by their violent and fanatical assaults, and he was far from thinking that their part was played out, or their providential task completed, only he could see that these advantages were sometimes dearly bought, and he pleaded for love as the very life of the Christian Church.

DURING his visitation, Dr. Moorhouse said, he had been received in many places by their Nonconforming brethren with a Christian love and brotherly kindness which had gone to his heart, greatly strengthening and comforting him, and moving him to pray earnestly for God's blessing on his kind friends, and on the Christian people to whom they ministered. He confessed that he did not see as yet how the evils of disunion were to be removed, and if he made a few suggestions

as to their abatement it was because he felt deeply the injury those evils were inflicting on the Church of Christ. First, then, he would ask them to speak charitably of those who for conscientious reasons separated themselves from them. Often the fault was their own. If others had acted rashly and wilfully in breaking the bond of Christian union, they had too frequently provoked them to this course by haughty claims, by sudden changes, and by want of brotherly consideration. Secondly, let them spend their strength rather in work than in controversy. For one man whom they could convince by argument they would win ten by devoted and unselfish labour. Thirdly, let the paramount purpose of their ministry dictate the method of their teaching. They would never persuade men unless they taught with all their mind and loved with all their heart. It was necessary to make time for reading and thought in these days, because it must be evident to all careful observers that slowly and almost insensibly advances in knowledge were having their effect on dogmatic statements of religious truth. The great central facts could never change, but clearly their forms for expressing and embodying those facts might and must. Not by study alone, however, nor even by study principally, would they be able to make their ministry fruitful and influential. If there was to be fire in their words and heart in their expositions, they must live in conscious and continual communion with that eternal Love from which alone they could draw unfailing courage and inspiration.

TUESDAY, Wednesday, and Thursday this week have been devoted to the meetings of the National Council of Evangelical Free Churches at Bristol. The Address of the president, Dr. Clifford, the sermon of Dr. J. Monro Gibson, the retiring president, and the Council sermon by the Rev. J. G. Greenhough are printed in full in this week's *Christian World Pulpit*. The subject of Dr. Clifford's Address was "The Unity of the Churches: the Problem Solved." The growing union of their churches had been effected, he said, "without the surrender of our distinctive ideas, or the attainment of perfect sameness of theological beliefs, though when we get beneath words to the facts, forces, and ideas of the Gospel we all preach, it is gladdening to discover the way in which the Spirit who leads us into all truth has been, and is, educating us in the direction of the same mind and of the same judgment."

IN the course of his address Dr. Clifford gave some interesting figures as to the comparative numbers of the Anglican and the Free Church communions,



Even in this country, where they were overshadowed by the Establishment, the Free Churches had the larger number of communicants; but when they looked among the English-speaking people all the world over, they found that they were as five to one. The total Anglican communicants are returned as 3,122,156, but the Methodists alone amount to 7,085,400; the Baptists reach 4,608,402; the Presbyterians report 3,770,077, and the Congregationalists 1,161,273, showing a complete total of non-sacerdotal communicants in the Anglo-Saxon-speaking world of 16,625,152.

DR. CLIFFORD'S Address concluded with a quotation from Lamennais, which, he said, expressed the hopes with which they, as federated Free Churchmen, went forward to their future tasks:—

When each of you, loving all men as brothers, shall act to each other like brothers; when each of you, seeking his own well-being in the well-being of all, shall identify his life with the life of all, and his interest with the interest of all; when each shall be ever ready to sacrifice himself for all the members of the common family, who are equally ready to sacrifice themselves for him—most of the evils which now weigh upon the human race will disappear, as the gathering mists of the horizon flee at sun-rise, and the will of God will be fulfilled. For it is His will that love shall unite the shattered members of humanity, and organise them into a single whole, so that humanity may be one, even as He is One."

DR. BERRY reported to the Council on his visit to America. He was convinced that 97 per cent. of the American people were in favour of a treaty of arbitration, but by some technical subtlety of the constitution the Senate had been able to retard its adoption. Still he affirmed, and had affirmed at meetings in various parts of the United States, that there was no power in the Cabinet of this country or the Senate of that, which could drive these two peoples into fratricidal war.

TUESDAY afternoon was devoted to "Women's Work for Women." One of the papers was read by Mrs. Armitage, of Bradford, who said that in many of their Congregational Churches the efforts of the women were chiefly directed towards raising money by means of bazaars. They desired to press upon women the chivalric and poetical side of work for Christ. Some of their churches, which only endeavoured to pay their way, were business rather than religious institutions. The Church of England, even when dead, made a beautiful corpse, because it represented a great idea of the Church; but a dead Congregational Church was not a pretty corpse at all, and it was no wonder it did not inspire enthusiasm. A resolution was subsequently moved by Mrs. Sheldon Amos, and unanimously carried, protesting against the revival of the regulation of vice in India.

THE Federation report, presented by the Rev. Thomas Law, the organising secretary, showed that during the year 106 new councils had been established, making a total of nearly 500, spread over the whole country. Great progress had also been made in the formation of district federations, and fully half of the councils had taken part in united missions. The circu-

lating library had been in active operation, 202 boxes of books had been sent out to councils, each box containing about 50 books. An invitation to the Council to meet at Liverpool next year was unanimously accepted. Dr. Alexander Mac-kennal was nominated as secretary for the present year and as president-elect for 1899, when he will be succeeded in the secretaryship by Dr. Monro Gibson.

On March 8 the bi-centenary of the Society for the Promotion of Christian Knowledge was celebrated by special services at St. Paul's, and by a meeting in the Guildhall, addressed by the Archbishop of Canterbury, the Lord Chancellor, and others. The Society was founded by a few earnest men, to counteract "the visible decay of Religion in this kingdom, with the monstrous increase of Deism, Prophaneness, and Vice." There was only one clergyman, Dr. Bray, among the founders. The work undertaken was of the most varied kind, the provision of schools for the neglected poor, and the establishment of libraries, the dissemination of the Scriptures, in English and in translations into foreign tongues, and care for the religious needs of the heathen. Since those early days the Society has been largely instrumental in the establishment of Colonial bishoprics and the building of churches, whilst its publishing department has grown to immense proportions. In the year ending March 31, 1897, 145,205 Bibles were issued, 324,426 Books of Common Prayer, &c., over eight million other books, and over three million tracts, making a total of twelve and a-half million publications. How inclusive are the sympathies of the Society may be seen from the fact that among its publications are the series in Non-Christian Religious Systems, of which Mr. Rhys Davids' "Buddhism" is one, and Mrs. Ewing's delightful children's stories. The building in Northumberland-avenue, which is the headquarters of the Society, was opened in 1879.

THE fiftieth anniversary of the proclamation of a constitution for his people by Charles Albert of Savoy was celebrated in Rome on Friday week with great enthusiasm, as the first step in the establishment of Italian unity. The King, having received many loyal addresses, replied in a speech in which he recalled the memory of his grandfather, and the magnanimous men who devoted their lives to the service of the country. Drawing a comparison between the universal rule of ancient Rome and the Rome of to-day, he said that those sublime memories did not suggest domination and conquest, for modern righteousness had assigned to each nation its limits, and along such lines they must seek to complete their political regeneration.

THE death has been announced this week of Signor Cavallotti, the leader of the Radical Party in the Italian Chamber, a poet and patriot, held in high esteem. Signor Cavallotti was killed in a duel with a political opponent, who seems to have been a personal friend. The matter in dispute was declared by the seconds on both sides to afford no sufficient reason for a duel, which finally took place from the fear of ridicule.

## THE LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting of this Society was held at Essex Hall on Saturday, February 26, and was much more numerous than usual, there being about 140 present.

The increase was the result of a happy idea on the part of the outgoing president, Miss Marian Pritchard, in inviting teachers and friends of the Society to an "At Home," from 6 to 8 p.m., prior to the business meeting.

The guests were received on arrival by Miss Pritchard, and after an hour spent very pleasantly in conversation and in partaking of tea and coffee and the other good things provided, a good programme, comprising two violin solos by Miss Maud Turner and some capital recitations, was heartily enjoyed.

This filled up the time until 8 p.m., when the business part of the meeting was opened by the president. The treasurer, Mr. Ion Pritchard, first read his account of receipts and expenditure during the past year, showing that the Society was still in debt, to a small extent, which was followed by the Committee's report of the past year's work, read by the senior hon. sec. (Mr. A. Barnes). In the regrettable absence of the treasurer to the Country Holiday Movement (Miss Annie Lawrence), the statement of accounts was read by Mr. Harold Wade.

It was satisfactory to note a substantial increase in the amount contributed by parents and children towards the cost of the children's holiday, and that a considerable balance to the good remains to carry on the work next year before fresh subscriptions are received.

MISS GRACE MOORE, the general secretary to the C.H.M., then read her report of the work done last summer, which showed a most gratifying result—viz., that no less than 418 had been enabled to enjoy a fortnight's holiday in the country, thanks to the generous support accorded to this movement, and partly also to the special low rates granted by the railway companies.

The announcement of Miss Moore's resignation of the post of general secretary, after carrying on the work so ably for two years, was received with many expressions of regret.

The report and accounts having been received and adopted, the Rev. W. G. Tarrant, B.A., of Wandsworth, was elected president for the ensuing year.

No change took place in the officers, with the exception of the president.

The following are the other officers, &c.:—Vice-presidents, Mr. I. M. Wade, Mr. F. W. Turner, Mr. W. Blake Odgers, Q.C., and Miss Marian Pritchard; hon. treasurer, Mr. Ion Pritchard; hon. secretaries, Messrs. A. Barnes and H. Wade; auditor, Mr. Percy Clarke.

Six members of Committee elected at annual meeting: Miss Francis, Miss A. J. Lawrence, Miss Marian Pritchard, Miss M. Tayler, Mr. J. H. S. Cooper, and Mr. F. W. Turner, together with one delegate from each Sunday-school affiliated to the Society (twenty-five schools in all).

A very cordial vote of thanks was passed to Miss Marian Pritchard for her services as president, and for her generous hospitality; and to the friends who had contributed to make the evening so enjoyable.



## THE LAST DAYS OF AUGUSTINE.

FOUR HUNDRED AND THIRTY years had passed since he whom men called "The Prince of Peace" had been born into the world, and become a subject of the Roman Emperor; and now that Empire, whose might had maintained peace among the nations, was itself undergoing the slow agonies of dissolution. From his see on the African sea-board Augustine had watched disaster after disaster, himself secure in the confidence that his citizenship was in heaven, and that, as he wrote, "The City of God abideth for ever, though the greatest city of the world has fallen in ruin." But then he had only heard from afar of wars and rumours of wars, for as yet the invasions of the barbarians had been arrested by the sea, and the province of Africa had continued in comparative prosperity and peace, and sent the regular supplies of corn to the humbled and yet haughty capital which depended on her for food. Alaric, indeed, had discerned that he who would reign at Rome must make himself master of her granary, and after the sack of the city in 410—which, by the way, gave occasion for the greatest of all the great and numerous works of Augustine, the "De Civitate Dei"—had moved southward with his Gothic hordes to Reggio, where a fleet had been collected for their transport. But the winds frustrated designs against which the legions of Rome were powerless, the great general died of fever and chagrin and was buried in the river's bed; and "in that day his thoughts perished." Africa was saved for the while, and Augustine was left another twenty years in peace, to think and write what will never wholly perish, while men live and read and interest themselves in the high problems of God's Universal and Eternal Empire.

And now for five-and-thirty years had he, the former Manichean and teacher of rhetoric, ruled over the Church at Hippo, honoured far and wide for his learning, his piety, and his eager and able defence of the orthodox faith. He lived long enough to witness the ruin of his native land and the desolation of her churches. He died the last bishop of a city which owed to him a fame nobler than that of the Numidian kings who gave it its title, for the barbarian host lay encamped around its walls, and its ruin was delayed only to be the more complete.

It was the doom of Africa for 1400 years to be severed from European civilisation and religion—a doom brought upon her by the sins and weakness of the mighty Empire of which she was so long the support and the debtor, giving of her corn and wine, and receiving learning and laws. And it was the rivalry of two men, "each of whom," says Procopius, "might truly have been called the last of the Romans, had it not been for the other," that consummated her overthrow: Ætius, whose victory over Attila and the Huns at Chalons merits the gratitude of all generations; and Boniface, who was the friend of Augustine, and has left behind him a reputation as a warrior, a judge, and even at one time a saint. They were the trusted counsellors of Placidia, who from Ravenna ruled the Empire in the name of her infant son Valentinian III. But naturally jealous one of the other, Ætius, whose advantage it was to be at the court while Boniface ruled a distant province as Count of

Africa, plotted the overthrow of his rival, and to this end he persuaded Placidia that Boniface would follow the example of other usurpers and assume the purple as emperor of the province entrusted to his charge. Let her make experiment of his loyalty by summoning him to her presence. She did as Ætius counselled, and sent word to him to hasten immediately to Ravenna. But meanwhile Ætius had written to Boniface, warning him that the summons was a snare; the object of the Empress was to rid herself of him, and he was to return home only to die.

So warned by one he believed to be his friend, a man who practically shared with himself the rule of the Western Empire, Boniface refused obedience to the Imperial summons, and was, in consequence, declared a rebel and enemy of Rome. The story reads like a romance, so much so indeed that one cannot but entertain doubts about its truth; but whatever the occasion may have been, the fact is certain that he who went to Africa a brave soldier, renowned for his success against the barbarian invaders of the Empire, minded to become a monk had not Augustine persuaded him that he would serve God better by defending His Church against the foes which on all sides threatened it, became, against his own will, the worst enemy Empire or Church in Africa had yet encountered.

For Boniface, thus treacherously outlawed, looked about him for allies by whose help he might maintain himself against the might of Rome. Unhappily for his own fame and for Africa, they were not far to seek: Spain was wasted by numerous hordes of Northern tribes—Visigoths, Alans, Sueves, Vandals—who found no room in the peninsula to support a life of plunder, and were engaged in perpetual wars one with another, wars which made the safety of Italy. To Genseric, King of the Vandals, Boniface applied for troops, and very willingly did the great chief reply, bringing not an army, but his nation with him. Eighty thousand in number, men, women, and children, they mustered at Gibraltar, as we now call it, and crossed the Straits never to return. Their march was marked by a broad waste of desolation, such as on a small scale our troops are now making on the Indian frontier. Watercourses were destroyed, fruit trees cut down, villages obliterated, and towns burnt to the ground. To these customary horrors of invasion, even in our time, they added the destruction of churches, the massacre of peaceful citizens, the torture of priests and bishops, the outrage of women whose lives were dedicated to the service of God.

There may possibly be some exaggeration about these accounts, for the Vandals, too, were Christians, though they had not received the orthodox faith respecting the divinity of Christ, and we can hardly conceive but that they had some regard for sacred persons and places. Such, however, were the reports which fugitives of all ranks brought to Hippo and to Augustine. Already Boniface had repented, and no doubt his heart misgave him when he beheld the too ready response to his invitation; in vain he implored his formidable ally to return, and then took arms against him, but only to be defeated and driven back with his army into Hippo.

Here, then, were collected governor, officials, soldiers, bishops, priests, nuns, families, all who had fled before the storm

and escaped with their lives. And the barbarians advanced and compassed the city round about, but were unable to take it because of its great strength and that they were not equipped with the customary engines for attack upon fortified places.

Terrible must have been the suspense and dread of the crowded inhabitants of the besieged city, nor could they have any doubt what fate awaited them should the prolonged siege end in surrender. There were those among them who had gone through it all just a while before, and barely escaped with their lives. They told how the Bishop of Utica had been burnt alive, how Papinianus of Vite was laid upon red-hot plates of iron, and many another tale of massacre and torture to make the blood run cold with horror. How Augustine took it all we are not left to conjecture from what we know of his character and opinions, for we have the narrative of those days told by one of the bishops, who was his old and intimate friend, and at this very time taking refuge with him in Hippo.

"He thought not," writes Possidius, "of all these calamities as other men did, but, looking beyond the temporary calamities, contemplated the peril and death of souls, and tears were his meat day and night, and most bitter and mournful was the end of his life. For he beheld cities destroyed, together with their inhabitants, churches deprived of their pastors, and holy sisterhoods scattered far and wide—some slain with the sword, and some made slaves, losing in captivity soul and body together, and some failing under torture, and the praise of God ceased altogether from the land. And oftentimes with us bishops would he talk of the awful judgments of God, and together groaning and weeping would we cry, 'Just art Thou, O Lord, and right is Thy judgment,' and pray relief from the God and Father of all consolation."

"And once it came about, as we sat together at table, that he said to us, 'Know, brethren, that I ask of God in this time of our calamity, that either He would deliver this city from the enemy which compasses it about, or if it seem to Him not good, then that He would make His servants strong to endure what He wills, or at least that from this world He would take me to Himself.' We all joined to offer up the same prayer, and lo! in the third month of the siege, he was seized with a fever and took to his bed, and was reduced to the extremity of sickness."

The writer goes on to tell how Augustine was wont of old to say that Christians, even though of approved piety, ought not to quit life without fitting and sufficient penitence. Accordingly, in his last illness he caused the penitential psalms to be written out, and had them pinned against the wall by his bed; and constantly he read them, and wept abundantly. And ten days before his death he gave directions that no one should be allowed to enter his room except when the doctor came to visit him or his meals were brought, that so he might give all his time to prayer. So he came to his end "in a good old age, sound in limb, with sight and hearing unimpaired, while his brethren stood round and prayed with him."

"Till this last illness he had continually preached in his church with energy and boldness, with sound judgment and good understanding," says Possidius. He might have added that he kept on writing also to



the last. His latest work was directed against Julian, the Pelagian bishop, who, deprived of his see and exiled through the influence of Augustine, maintained, amid all his wanderings and sufferings, the cause of man's free will against the great champion of grace. It is curious that this treatise, commonly known as the "Opus Imperfectum contra Julianum," the treatise which closed his life of ceaseless controversy, ends with the retort on those who accused him of being still infected with the Manichaean heresy of his early years—that it was they who were Manichæans, and not he. He did indeed assert that man was by nature evil, but not that he was so created by God, but so become by Adam's act; while they who said that death was natural, and Adam would have died even if he had not sinned, made God the author of evil, since none could deny death to be an evil. So he argued, almost with his dying breath, still to the end as in the beginning, a master of rhetoric, skilled in the art of intellectual thrust and parry, enjoying the contest with an adversary as keen as himself, one worsted not by argument, but by exile.

And now the long contest, fruitful only of many a contest in ages to come, was brought to an abrupt end by sickness and trouble, and he turned him to the wall and pondered with tears his own life since the day when the waters of baptism, as he believed, had cleansed his soul of all past stains. Did he, one wonders, in those last hours ever give a thought to the lone woman who had for so many years been the faithful partner of his life, and the mother of his only son? She who, "torn away" (*avulsa est* is his own word) from him at Milan that he might be free to marry another, had returned to Africa, widow and childless though her son and his father still lived, vowing that if Augustine would not own her as wife other man never should? Nay, I fear not; for all that he counted to belong to the old dead life, for which he, made a new creature, was no longer responsible. And yet two souls, once united by the sacred tie of love and parentage, can they be so torn apart that they shall not be united again in that light beyond?—light, in which our controversies pale and disappear, and our lives are seen by us and judged no longer by ecclesiastical or conventional standards, but by the Eternal Law of Love?

Oh! waste of words and thought and tears which occupy the years of even the best of men! How vain must it all appear to those who have passed beyond the region of the twilight, region of controversies and doubts and contrary certitudes, and who know, even as now they are known of Him, who, "as a father, pities his foolish children . . . and remembers that they are but dust."

CHARLES HARGROVE.

### "SUPERSENSUOUS CONSCIOUSNESS."

THE present writer was privileged a few evenings ago to be one of a numerous company, assembled under the auspices of the Liberal Social Union, to listen to an address by Mrs. Annie Besant upon "The Accumulated Evidence of Supersensuous Consciousness." Mrs. Besant has won, through her ability and courage, the

respect and esteem of all who have interest in the higher problems of life and duty, and few who listened on this occasion to her skilful pleading and to the touching peroration in which she emphasised the significance of the yearning for a nobler and more beautiful life than this world can yield, could fail to have been charmed by her earnest eloquence or moved by her transparent sincerity. If one came away unconvinced one felt it to be due to the weakness of the case she had to support, certainly not to any lack of persuasiveness on the part of the advocate.

In the debate which followed, the subject was discussed from many sides. The Chairman (Dr. Washington Sullivan) dealt with it from the philosophical standpoint, and invoked the great names of Hegel and Spencer to substantiate an idealism, which hardly seemed to come within manageable distance of Mrs. Besant's thesis. Other speakers looked at it from the point of view of logical evidence, with results in all cases, be it remarked, adverse to the lecturer's contentions. It is, however, because the basal principles, upon which Mrs. Besant's argument proceeded, are capable of being very simply met in the light of some elementary psychological considerations that I venture to revert to it now.

Mrs. Besant divided the phenomena, with which she was concerned, into three classes—namely, those which were recognised by science, those which were only partially recognised by science, and those which science did not recognise at all. I confine attention here to the first class only, in which were placed such phenomena as dreams and those of the hypnotic trance. Inasmuch as the lecturer evidently regarded the other phenomena to which she alluded as being in certain fundamental characteristics allied to these, the proof that the characteristics in question do not belong to the phenomena of the first class will be ground sufficient for disputing their applicability to those of the other two.

Comparing dreams with the ordinary waking life, certain familiar differences were noted. Pre-eminently stress was laid upon the enormous rapidity with which in dreams and in the hypnotic trance the several states of consciousness may succeed each other, the dreaming subject often experiencing in the course of a few moments a number of events, for an experience of which the waking subject would require days and perhaps weeks. How was this fact to be accounted for? The explanation offered was that during sleep and in the hypnotic trance, the activity of the nervous organism was reduced to a minimum, the latter was thrown into a state of coma, and, as a result, the force or energy of consciousness, which, in the normal waking life, was impeded by its material accompaniments, liberated from that restraint, reached a heightened degree of intensity. Consciousness, in other words, "functioned" more powerfully, not indeed apart from any organism whatever, but apart from the material organism, and this appeared to be the case in dreams and trances. The exercise of memory was enhanced, the capacities of observation, of judging and comparing, were increased.

The object of this article is to point out that this is a perfectly visionary piece of psychology, destitute of the slightest shred of scientific support. But, at the outset,

let me make two remarks of more general import. In the first place, I, for one, do not understand what is meant by speaking of consciousness as a "force" or "energy." Both "force" and "energy" have, so far as I can discover, a purely physical connotation; they presuppose, it seems to me, physical space and physical motion. Consciousness of force or energy is intelligible, but then that is not what was intended. Consciousness is that *for* which experience of force or energy—as, indeed, all other kinds of experience—is alone possible; it, however, is neither the one nor the other. As well might we speak of consciousness being light or heavy, blue or green. I am convinced it is this fallacy which prevents Mrs. Besant from seeing that, in all her aerial, or "astral," wanderings, she never escapes from the sensuous world. Her conception of Consciousness as a "force" or "energy," capable of being impeded or retarded by other and admittedly physical forces or modes of energy, indicates how far she even yet is from having relinquished that materialistic philosophy, of which she was once so powerful a supporter. And, in the second place, *super-sensuous*, in any legitimate meaning of that term, is consciousness *always*. Alike in the simplest act of perception and in the most elaborate piece of logical reasoning, the essential features are those of discriminating, comparing, uniting—features most emphatically not sensuous, but without which the purely sensuous elements would constitute no experience, and in comparison with which they in reality play a subordinate part. The importance of this will be manifest as we proceed.

To come, then, to the special question. It is undoubtedly true that in sleep and in the hypnotic trance the activities of the nervous organism are appreciably lowered, although, of course, no physiologist would admit for a moment that there were no nervous equivalents to the states of consciousness that then ensue. But what is most certainly *not* true is that the activity of consciousness is increased. On the contrary, it is enormously decreased, and, strange to say, at the expense of that very supersensuous side, into which Mrs. Besant would entirely resolve it. I do not assert, as many psychologists would, that the powers of judging or reasoning, of attending or willing, are wholly in abeyance—as I have said above, I believe they enter, in a greater or less degree, into every mental act—but that they play a vastly less significant part in these phenomena than in those of the ordinary perceptive experience of the waking life is beyond dispute. The conditions under which dream images are unfolded are such as to render it impossible for the individual to exercise that criticism of what comes before him, which, in normal waking life, he is constantly exercising. As a result, both the special character and the mode of arrangement of dream images present a striking contrast to the character and mode of arrangement of the contents of waking experience. In particular, the means of contrasting what in psychology is called the ideal with the real are absent, and the dreaming subject regards all his dream images, contrary, of course, to the fact, as real. He is at the mercy of the trains of actual and recalled sensation, received from moment to moment, and although the interpreting activity of thought is not wholly absent, it is wanting



in a sufficient degree of intensity either to interpret correctly, or to give that coherence to, the successive trains of ideas which float before him, which would otherwise be possible. The very ground alleged by Mrs. Besant for the increased activity of consciousness in the condition of sleep or of trance—namely, the rapidity with which the images succeed each other, is in truth a proof of the contrary. All the higher states of consciousness—*i.e.*, those in which the greatest amount of non-sensuous mental activity is manifested, are dependent upon the possibility of retaining a *limited* number of images before the mind for a certain time, and the rapidity of the succession of dream images is itself sufficient to account for the fact that in dreams the higher forms of reflective thought are excluded. Not the number of the images present to consciousness within a certain time, but the *clearness* and *distinctness* of what is apprehended, is the true criterion of the degree and amount of mental activity exercised. Just because of the rapid succession of images is such clearness and distinctness, and all that follows therefrom, deficient in the dream-state, and the amount of sensuous material (for, it need not be said, such material *is* sensuous, though it be for the most part reproduced and not directly presented) considerably preponderates over that in ordinary waking life. What Mrs. Besant called "*super-sensuous*" consciousness would be in reality vastly more sensuous than what she called by the latter name. It would be a consciousness in which the higher and non-sensuous powers of the mind were reduced to a minimum, and in which the psychical mechanism of association, uncontrolled and unregulated, would run riot.

Mrs. Besant's account of dreams and of the hypnotic trance bore a closer resemblance to the fancies of primitive man than to the sober results of modern psychology. Mr. E. B. Tylor and Mr. Herbert Spencer could tell us of similar conceptions of the soul leaving the body in sleep and journeying to unfamiliar regions. A view is not necessarily false because it is old, but surely the presumption is that the careful researches of many generations of psychological workers are more likely to lead to a sound conclusion than the uncritical fancies of a pre-scientific age.

Upon the general question, whether consciousness can "function" without a material organism, I do not propose to enter. What, however, I am sure of is that the evidence for the immortality of the soul, to be obtained from a consideration of the normal and rational waking life, surpasses infinitely, both in strength and in cogency, anything which these abnormal phenomena are ever likely to supply. It is there, in the ordinary, everyday normal experience of men, that we find supersensuous elements, which bear with them the promise and the potency of a *higher* life than this. And, after all, that is the only kind of continued existence it is worth while at this time of day either to support or to impugn. To hold out to man the prospect of a future, analogous to his present dream-state, is worse than offering a stone to him who asks for bread.

G. DAWES HICKS.

#### OPENING OF THE JOHN POUNDS TRAINING INSTITUTE FOR GIRLS.

THE John Pounds Institute, in connection with High-street Chapel, Portsmouth, has awakened the sympathy and approval of many of the inhabitants of Portsmouth, and the opening ceremony on Friday, the 4th inst., was of a most interesting character, being attended, by well-known persons of various shades of religious thought. Several years ago the congregation worshipping in the High-street Chapel, which John Pounds attended, purchased the little wooden shanty in St. Mary's-street, where the old cobbler carried on his philanthropic work, and ever since the purchase Mr. Blessley has carried on a Sunday-school there, the children being chiefly drawn from the Portsmouth slums. He found that the girls, as they grew older, required other supervision, and, at his suggestion, a class of the elder girls and others has been for some years past carried on by Mrs. Rogers, assisted by Mrs. Prior, Mrs. Morey, and other ladies. At present the class consists of twenty-five girls, ranging from the ages of ten to fifteen, who are gathered from the very poorest districts. They are taught to cut out and make their own clothing and generally to learn useful habits, and since the class has been formed, Mrs. Rogers has found situations for twelve girls, provided several of these with outfits suitable to their needs, and received them into her own house for a short preliminary training. It was found, however, almost impossible, by classes alone, to cope with the influences arising from the environment in which the girls are placed—an environment fraught with overwhelming temptation in the direction of drink and immorality. A house—No. 79, St. Thomas'-street—was therefore taken as an Institute, the rent having been kindly guaranteed by a lady for three years. The Institute is to be used (1) as a reading and club-room, where the girls can resort every evening, as a counter-attraction to the streets. (2) as a training home for girls where more definite and complete instruction can be given by an experienced matron in the details of household work—where, when necessary, the girls can, after leaving school, be received for a few months' training before going out into situations—and where orphans and children in deep need or danger can be received entirely, if funds permit. The house will also be used as a centre for uplifting effort in the poverty-stricken vicinity, the matron, Miss Treliving, acting as far as possible as visitor. The work will be unsectarian, and no attempt will be made to proselytise. Thus, after years of patient and unwearied effort for the good of the girls, has Mrs. Rogers' work at last found its appropriate and more permanent development in the establishment of the Home.

These facts were briefly explained by Mr. George Cosens Prior at the opening ceremony, which was attended by the Mayoress of Portsmouth (Mrs. H. Kimber), Mrs. R. F. Wilkins, of Brookhill, Kingswear, Devon (who formally declared the Home open), Colonel H. B. and Mrs. Hanna, the Revs. B. Cornford (Church of England) and W. H. Kirkham (Wesleyan), Messrs. H. Blessley, T.C., Robinson, Everitt, and a number of other ladies and gentlemen. At the conclusion Miss

Kathleen and Master Stanley Cosens Prior presented bound copies of the life of John Pounds to Mrs. Wilkins and the Mayoress respectively.

Subsequently Mr. and Mrs. Cosens Prior held a reception at their residence for the numerous visitors.

A public meeting was held at the High-street Chapel in the evening. Mr. JOHN W. GIEVE (Church of England) occupied the chair, and there was a large attendance. Letters of apology, sympathising with the movement, were read from Alderman Sir John Baker, M.P., Alderman T. King, J.P., Mr. R. W. Ford, J.P., Mr. R. W. Beale, T.C., Mr. T. A. Bramsdon, J.P. (President of the Portsmouth Aid Branch of the National Society for the Prevention of Cruelty to Children), and others.

In his introductory remarks the CHAIRMAN said that he was very thankful that Mr. Cosens Prior and his friends had taken the matter up. He was very glad to see representatives of the various religious organisations present, and hoped that they would without sectarianism assist the work to the best of their ability. The School Board now covered pretty nearly all the ground in matters of education, but there was still ample room for an effort such as the John Pounds Training Institute for Girls. The work was to be entirely unsectarian; no attempt would be made to proselytise, and it should therefore command the support and sympathy of the public at large. He hoped that there were many years of usefulness before the Institute.

Mr. NAGARKAR, of the Brahma Somaj, Bombay, who was received with loud applause, said that it gave him great pleasure to be present on such an occasion. He was fully in sympathy with them in the work that they had undertaken, and it would be a valuable object-lesson to him in his work in his native land. He held that religion, Eastern or Western, unless it were applied to the needs of every-day life, unless it were reduced to practice, was hardly worth the name, and he had been glad that afternoon to see that all sects and creeds were at one so far as that very practical work was concerned. This was a work in which the followers and professors of every faith should unite, without any fear of proselytising or any idea of propagating their own particular creed. His faith was a weak and feeble thing indeed if it could not bear contact with other faiths on this common platform of philanthropic work.

Mr. JOHN READ, J.P. (Wesleyan) said that he was very glad to find that the old parish of St. Thomas still bore in mind the memory of John Pounds. As one of the few remaining members of the original John Pounds Committee he was very glad that they were carrying on the movement, and it certainly had his sympathy and support.

The Rev. ISAAC PHILLIPS (Jewish Rabbi) said that he considered the movement they had taken in hand of the greatest importance. He sincerely trusted that every district would in time have a similar institute. He heartily wished them every success in their noble work.

Mr. G. COSENS PRIOR, who followed, gave a brief outline of the growth of the movement, saying that the success of the classes was due chiefly to the patient and loving efforts of Mrs. Rogers, in spite of many discouragements. He heartily



thanked those present for the sympathy they had shown for the work.

Mr. J. ROBINSON, solicitor (Church of England), who, with Mrs. Robinson, has worked hard for the Home, and who is arranging, with other ladies and gentlemen quite unconnected with our church, an amateur dramatic performance for the benefit of it, spoke a few words of sincere encouragement.

Mr. BLESSLEY then presented the chairman with a bound copy of the memoir of John Pounds, and in the course of his speech gave a few interesting personal reminiscences of John Pounds, the Portsmouth shoemaker, who, while earning his own living, partly fed and partly educated five hundred poor children, an example which had led to the now practically universal ragged school movement.

Mr. W. J. GROVES (Wesleyan) followed, and spoke of his sympathy with the movement, saying it was just the work that would have met with the approval of Jesus had he been on earth.

During the evening songs were contributed by Mr. E. J. Béchervaise and Miss Ethel King, Miss Treby presiding at the pianoforte. The usual vote of thanks brought the interesting proceedings to a close.

#### WORKERS' AID SOCIETY.

THE Secretary has much pleasure in reporting the continued prosperity of the above society. Considering, however, the need there is for warm and useful clothing in the poorer districts of London, especially in the winter, and for keeping up the supply of garments sent to the Nursing Home at Winifred House, she will be happy to receive more help, and to give information respecting the society to anyone who may wish to join it.

The members are to be congratulated on the quality of their work. The number of articles received during the year was 105.

The subscriptions amounted to	£	s.	d.
Donations	1	1	0
Balance from last year...	0	6	6
	£1	16	8

The expenses were:—	£	s.	d.
Postage of letters and parcels...	0	9	0
Stationery, &c. ...	0	1	6
Purchases of clothing ...	0	13	0
	£1	3	6

Leaving a balance in the Treasurer's hands of 13s. 2d.

The members named below have sent in contributions:—Misses Leslie, Miss Haselden, Misses Harris, Mrs. Woolley, Miss E. Preston, Mrs. Tarring, Miss E. M. Frost, Mrs. and Miss Marriott, Miss E. Crowe, Mrs. Clarkson, Mrs. Isaacs, Mrs. Briggs, Mrs. and Miss Mills, Mrs. Glyde, Mrs. Pearce, Mrs. Symonds, Mrs. Hines, Mrs. Ling, Miss Patrick, Mrs. Sporle, Miss Isaacs, Miss A. Isaacs, Miss L. Parkes, Mrs. Buckley, Mrs. Troubridge, Mrs. Morton, Mrs. Charles Morton, Miss Eveleigh, Mrs. Robinson, Miss Lalor, Miss Bowring, Mrs. Yelland, Miss Potter, Misses Barnby, Misses Jackson, Miss Gairdner, Miss Purdie, Miss J. Forster, Miss Farrar, and Miss Mitchell.

Parcels of clothing were forwarded to Winifred House, to the Convalescent Home at Blackpool, Lancashire, and to four of the London Missions, and the

members may be assured that their good work is appreciated.

Any information may be obtained from the Secretary, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

### OBITUARY.

#### THE LATE MRS. RUSSELL CARPENTER.

ON Saturday last the remains of the late Mrs. R. L. Carpenter were laid beside those of her husband in the beautiful cemetery at Bridport. A daughter of Mr. William Browne, of Bridgwater, she received her early training in the school of Mrs. Carpenter, in the family house, Great George-street, Bristol, and in 1853 she married Mr. R. L. Carpenter, then minister at Birkenhead. After their removal to Halifax in 1856 she entered with great zeal into the educational and other work in which her husband took so large a share. The necessities of Mr. Carpenter's health led to their settlement in Bridport at the end of 1864, and the new home brought Mrs. Carpenter into closer proximity to her kindred in the south. The little Dorsetshire town had soon reason to recognise in the new minister and his wife helpers of unusual earnestness, discernment, and persistence. Mrs. Carpenter was in full sympathy with her husband's labours, and she made her own personal contributions to the social enterprises and movements of the town. To promote sanitary reforms she built cottages of a superior order, and was active in establishing public baths. She arranged meetings for the causes dear to her heart; she promoted women's suffrage, the abolition of the Contagious Diseases Act, the protest against vivisection. After her husband's death the burden of sorrow and advancing years kept her more in retirement. But she was still full of kindly deeds in the homes of the poor; she lived with the utmost self-denial (though she was a most thoughtful and generous hostess), so that she might make large gifts to the sufferers from social wrong all the world over. Around her grave gathered many friends from the congregation at Bridport, children from the Sunday-school, and nephews and nieces from more distant homes.

In the course of the service, conducted by the Revs. H. S. Solly and J. E. Carpenter, the latter said that they were gathered to utter the last words of farewell over one dear to many of them through long affection, founded on tender ties of kindred and friendship. For more than a generation Mrs. Russell Carpenter had gone in and out of that town, full of the spirit of service, ministering in manifold ways to the causes of righteousness which were dear to her heart. Wife of their late beloved pastor, she had made it her first charge, alike in their northern and their southern homes, to succour and cherish him in his labours as a minister of religion, and she had aided him by all means in her power. Brought up in the strenuous sense of duty characteristic of their hereditary Nonconformity, she had treasured her share in the freedom of their churches, and would make no compromise in her loyalty to the principles which she had derived from her forefathers. She had been active in the education of the young; she cared for

the sick and the needy; she sought again and again to do good in unfamiliar ways, and promoted in that town objects for the public welfare which were less likely to commend themselves to general support. Above all, she had a passion for justice; the yearning for it was the master impulse of her soul. She laboured on behalf of it for her own sex, when social conventions or survivals of ancient law withheld from them what she thought were their due rights. From her early years she had worked for the emancipation of the slave; she corresponded with Frederick Douglas to the day of his death; and she testified by generous gifts her sense of the claim of the negro in the Southern States to better education and worthier moral training. The helpless lot of the Hindu widow appealed to her strongly; her hand was readily outstretched to the sufferers of Armenia, for she was especially sensitive to every form of cruelty and oppression. When purity was outraged, or the laws of liberty infringed, she was among the foremost in protest or in aid; and her sympathy did not stop with man; it was given with the whole force of her nature to those who could not speak for themselves—the dumb and helpless animals. Ardent in conviction and in speech, resolute in principle, she was strenuous and uncompromising in opposition to every form of selfish aggression which she could help in any way to overcome, and she looked for aid from those around her which they could not always give. In season and out of season she wearied not of her advocacy, with something of the insistence, the warning, the severity of a prophet of doom. Grieved when those whom she loved could not see eye to eye with her, she would risk a friendship she valued rather than hesitate for her cause; but she relied on the essential goodness of those about her, and she was not disappointed. Deep in her heart she bore the burden of what she knew of the world's sin and wrong. Sometimes it seemed almost more than she could endure. But she did what she could. Practising a frugal simplicity of living, yet delighting in offering of her best to her friends, and seeking to make her home a place of rest for the wearied, she gave freely of her money, her thought, her strength. Her last years were shadowed by a great sorrow, but as they passed she had attained a calmer peacefulness. And now they trusted that she had entered the larger life where her strong affections might find again their natural object, where she would perceive more clearly the deep harmonies that underlie our changeable being, and would behold the sorrow and the suffering and the sin of the world folded for ever within God's perfect will.

#### MR. BENNETT, J.P., MONEYREA.

IN the death of Mr. Bennett the Moneyrea congregation has lost its highly-esteemed chairman, and the community in county Down, in which he moved and was well known, has lost a notable figure, who was endeared to all who knew him by his wide sympathies, his genial presence and winning manners. The affectionate regard in which Mr. Bennett was held was amply testified by the presence of over 1,000 persons, representing all classes and different sects and parties, who joined in the funeral cortège. Mr. Bennett's death, which occurred on February 25, somewhat



suddenly, from blood poisoning, was a great shock to his many friends, as he was a man of powerful stature and had never suffered any illness or weakness from childhood. Mr. Bennett was a very staunch and outspoken Unitarian, and, like the other members of his family, was unstinted in his support of Moneyrea congregation. In politics he was a Liberal of good courage, who had no fear of democratic institutions. He was a Justice of the Peace for the county of Down and an ex-officio Poor Law Guardian.

Mr. Bennett leaves a widow, for whom the utmost sympathy is felt in her sudden bereavement. A brother, Mr. John Bennett, of Belfast, and two sisters survive him. His nephew, Mr. William Gibson, P.L.G., is secretary of Moneyrea congregation.

The funeral service was held in the meeting-house and was conducted by the Rev. Richard Lyttle.

A week previously Moneyrea congregation lost another of its best supporters and most popular members through the death of Mr. Walker Kennedy; and a week previously yet another supporter, through the death of Mr. S. Burgess, brother of Dr. Burgess, of Lincoln, and nephew of Mr. Bennett.

#### MR. W. B. WOOLLEY.

Our Longsight church and schools lost, on February 18, a young and promising supporter by the death of Mr. Walter B. Woolley. Mr. Woolley, a few years previous to his illness, had taken up the secretaryship of our schools, and by his friendly manner and quiet unobtrusive management led us to hope for many years of successful work under his guidance. Mr. Woolley was also a valued member of our church choir, and a steadily growing influence in all the enterprises of our young people, and his early decease at the age of twenty-two years is deeply felt by all amongst us. The funeral took place on February 22 at Hyde Chapel, Gee Cross, and was conducted by the Rev. H. E. Dowson, B.A., assisted by the Rev. Wilfred Harris, M.A. Many friends from Longsight attended.

#### MISS JANE SEATON.

We regret to announce the death of Miss Jane Seaton, of Maidstone, which occurred at her residence on the 7th inst. Miss Seaton was one of the oldest members of the Unitarian body and, until lately, a constant attendant at the Earl-street Chapel. She was greatly beloved and respected, and will be much missed by a large circle of friends, to whom her affectionate heart and practical charity endeared her. Her kindness to the poor, especially in times of sickness and trouble, will not soon be forgotten.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.”—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —“JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London.”

## THE CHILDREN'S COLUMN.

DID you ever hear of a boy's club called the “Harry Wadsworth Helpers?”

The story of its origin is worth telling, and will make a good beginning to this short talk about helpers and helping. Three or four boys were out of doors, early one winter evening, in the city of New York. Through the falling snow they saw, in the distance, a brightly-lighted room, and, quickening their pace, when they reached the open door they entered, glad to find shelter, and sat down near the stove to listen to a speaker who was telling a number of people the true history of a hero in every-day life who had been a helper to the hard-pressed men and women among whom he lived, and had, at last, lost his life in some brave deed done in their service.

The story fascinated the boys. They were roused to great enthusiasm for such courage and self-sacrifice; and, fired by a longing to imitate his spirit, they formed themselves that same evening into a band and called themselves, in memory of their hero, the “Harry Wadsworth Helpers.” Each boy pledged himself, from that time, to do something every week that would be a help to some other person. Probably they found no chance for such stirring actions as some of those which had been recounted of the noble man whom they looked upon as their leader, but what did that matter? If an animal was saved from being ill-used, or a quarrel was stopped, or a good turn was done for someone who needed it, or even one brave word was spoken that helped a companion to keep to the right path, the world was so much the better for these little deeds, and how much better who can tell? For we never know the end of what we do or say nor what great results may spring from our smallest actions.

But the “Harry Wadsworth Helpers” did find out one thing, and that was that a helpful, kindly spirit is wonderfully infectious, and that a good influence once set on foot tends to spread fast from one person to another. See how a cheerful voice and face seem to bring sunshine with them, and a sunny disposition we can all cultivate. When our wounded soldiers were lying in grievous pain in the great hospital at Scutari, during the Crimean War, it was the sight of Florence Nightingale's face that soothed and comforted them. “Before she came,” said one of the soldiers, “there was such cursin' and swearin', and after that all was holy as a church. She would speak to one and another and nod and smile to many more, but she could not do it to all, you know. We lay there in hundreds; but we could kiss her shadow as it fell and lay our heads on the pillow again content.”

It is a beautiful story, and a true one, how brave, strong Walt Whitman used to visit the hospitals in Washington during the American Civil War. He had no money and no gifts for the poor sufferers, as most of the visitors had, but he used to go through the wards with his arms full of field flowers and lay them on the beds with a cheerful greeting and a friendly touch of his strong, tender hands. The sad faces brightened at the first sight of him, and feeble cries of “Walt, Walt, come back, come back!” followed him as he passed by the beds. And so, too, in

our every-day life a cheerful spirit is one of the greatest powers we possess for helping to make the world happy; and what a grand thing it is that we do not need to be rich and powerful if we want to help to “make the world more home-like.”

Little things, on little wings  
Bear little souls to heaven.

This winter there is a boy of fifteen living on a farm in Derbyshire. He went there a couple of months ago to learn something about the care of animals, and he resolved to try to tame the sheep and make them love him. He has succeeded, and the country people, who have been used to see the frightened flocks driven by the shepherd and chased over the hills by the clever shepherd dogs are astonished now to see this boy walking quietly in front of the sheep calling “gyp! gyp!” and the willing creatures hurrying after him—led, not driven—from the meadow to the farm. That spirit of kindness to animals is an influence that spreads with a speed we do not always recognise, neither do we bear in mind the worth of the little kind deeds and words that it is in the power of any of us to do and say all day long.

In reading the histories of the heroes and heroines who have become famous helpers in the world, I like to go back to their early years and trace the spirit of helpfulness beginning then—to see how, for example, Father Damien, who laid down his life for the lepers of Molokai, was once a village boy always ready to help his poor neighbours, and so kind to the thirsty cattle on the dusty roads, that he was known as “the little shepherd,” and how Louisa Alcott, who became a well-known authoress, spent her girlhood in hard work so that she might lessen her father's burdens and make a restful home for her mother. And so of many other great men and women whose lives are examples for all time. However great these saints and heroes became, we never find them despising the little things of life—“the trifles that make up the sum of human happiness.”

True worth is in being, not seeming,  
In doing each day that goes by  
Some little good; not in the dreaming  
Of great things to do by and by.  
For whatever men say in their blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness  
And nothing so royal as truth.

A famous man who did very much to lessen the trouble in the world said to himself in his boyhood, “There are two great heaps in the world—a heap of misery and a heap of happiness. I am going to add to the heap of happiness”; and he kept his resolution.

What a changed world this would be if all the young ones now growing up were to resolve that they would add to the heap of happiness in it, and then *did* add a trifle to that heap every day during their lives. Molehills make mountains, and brooks make rivers, and no good deeds or words are ever wasted, but their influence goes on and on we know not where.

FRANCES E. COOKE.

AFFECTATION in any part of our carriage is lighting up a candle to our defects, and never fails to make us to be taken notice of, either as wanting sense or wanting sincerity.—*John Locke*,



# The Inquirer.

ESTABLISHED 1842.

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THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

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LONDON, MARCH 12, 1898.

## THE NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES.

THE fourth National Council of the Evangelical Free Churches has been held at Bristol during the present week, and has been very largely attended, and eminently successful. The new President, Dr. CLIFFORD, who succeeded Dr. MONRO GIBSON in that important office, took for the subject of his address "The Unity of the Churches," and dwelt on the progress towards a better understanding, and the willingness to work together, shown by the various Evangelical bodies, as proved in so striking a manner by the rapid development of their new movement. The members of that National Council had come together, representing six million Free Churchmen in England and Wales, and with the consciousness that they belonged to a far larger body—a body, according to the *Methodist Times*, of fifty millions of English-speaking people throughout the world. Such a gathering showed the true way of unity to the churches—a unity not necessarily in creeds and forms of worship, but in the one spirit of CHRIST. The various religious bodies represented still retained their autonomy, their own separate organisations and individual characteristics, but they became in that union one people for common counsel and for much common action for the kingdom of God. It was already proved in the happiest manner that such unity was possible, and it began to appear what unbounded possibilities of good lay within their reach. The movement was in these latter days unique, and Dr. CLIFFORD felt it to be "a new birth of the Spirit of God."

For such a drawing together of sections of the Church which were formerly sharply divided, so far as there is true unity of spirit, we can be only thankful. If Wesleyans, Calvinistic Methodists, Baptists, Presbyterians, and Congregationalists are drawn together in one self-forgetting spirit of discipleship, we must rejoice for them, even while we are ourselves shut out from their fellowship. What is actually taking place in this larger union of churches was thus described in the *Methodist Times* in its issue of the week before the meeting of the Council:—

"The churches which will be represented in Bristol next week are one in CHRIST; hence their union is vital and fundamental. They never attack one another in the pulpit, on the platform, or in the Press. They exchange ministers and members, they meet at the same sacramental services, they are in close and full communion with one another, and now they are uniting together all over the land in special missions and gatherings for the deepening of the spiritual life. In fact, they are doing everything that can ever be done by any combination of churches, however intimate. They have become in reality one church of several denominations. The days of suspicion and rivalry and isolation are over. Henceforth they stand shoulder to shoulder for the exposition of Evangelical Protestantism, for the defence of civil and religious liberty, and for the furtherance of the Gospel in all lands."

That is certainly matter for congratulation, if only it is the unity of spirit which remains predominant, for in that case we may dare to hope that the spirit of a yet larger charity, a more genuine understanding of the mind of CHRIST, may grow in this great union—that it may at last include all who are working for the kingdom of God. But at present we confess to a certain anxiety as to what may be the tendency of the movement, and how far it may be possible to avoid the danger of cramping by a new orthodoxy, in the interest of external unity, the freer movements of spiritual life in the churches. The *Methodist Times*, in the article from which we have already quoted, speaks not only of a growing unity of spirit, but also of theological reunion:—

"This wonderful movement towards theological reunion has gone so far that a committee representing all the Evangelical Churches has been in frequent session during the last two years, and has twice revised a Draft Catechism prepared by Principal DYKES, and revised it, wonderful and delightful to relate, without a division. Of course, the different theologians who have gathered around the same table have had their preferences, and sometimes there has been some difficulty in hitting upon a formula of peace; but, after prayerful consideration, the solution has always been found without the necessity of putting the question to the

vote. The Committee of the National Council has just appointed an enlarged and yet more representative Committee of Final Revision, and there is every prospect that some time this year a new Catechism will be published, expressing substantially the common faith of all the Evangelical Churches."

What the issue of this new Catechism may be will be watched with the keenest interest by all friends of religious liberty; but it will be strange if a new difficulty of conformity and nonconformity is not thus raised within the union. Until the Catechism is published we cannot, of course, say what its effect is likely to be. At present the watchword of unity is the spirit of CHRIST, which may be narrowed by the Catechism into an exclusive dogma, as, indeed, it is already interpreted by the Council to exclude those disciples who cannot accept the doctrine of the Deity of CHRIST; or by a happier issue it may be left free, so that in time it will come to be understood that all they are brethren in the one fellowship of the Spirit who worship, as CHRIST worshipped, the FATHER in heaven, who are of the same mind, trusting in the same Eternal Goodness, and working together in the one spirit for the kingdom of God.

But for us, who can watch the proceedings and the growth of this National Council of Evangelical Churches only from outside, one duty is clear: that in our own religious life we must as a united people demonstrate the power of a living church which, while it is excluded for heresy from the larger union, is yet strong in faith, joyous in service, and ready with complete sincerity, and loyalty to the catholic ideal, to join with any other churches that are working in the same spirit to the same end.

The greatness that must refresh our souls is not in numbers, but in the truth for which we stand, and the ideal, which claims our reverent allegiance. We may from time to time look wistfully towards the larger fellowship of other churches, and long for a more frank companionship and fuller opportunities for common work. But our strength is in the living God. We cannot claim any larger place. He gives us the duty of our day, and, however humble it may be in the world's eyes, it is none the less to be bravely done, and is never really little or insignificant. When we look within, and remember Whom we serve and in Whom we trust, there can no longer be any fear or discouragement or sense of isolation. We can rejoice in the prosperity of our friends, and with the quietness of faith renew our own dedication to the same high service.

THALES was asked what was the hardest and what the easiest thing to do: he said the hardest thing was to learn to know one's-self; the easiest to find fault with the doings of other people.—*Book of Golden Thoughts.*



## THE PULPIT.

## TWO CENTURIES OF CHURCH FREEDOM.

BY BROOKE HERFORD, D.D.\*

*"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. x. 32.*

THIS "Provincial Assembly" calls to remembrance, both by its name and its principles, the men and the work of two hundred years ago. It does not date back to that time. It is actually only some ten years since it was organised; but just as the completion of Cologne Cathedral derives a special interest from the fact that its later portion has been carried out on the plans of five hundred years earlier, so this Provincial Assembly, of our various Free Churches in these S.E. counties, is a belated carrying out of the purposes and plans that our fathers were talking of just two centuries ago. I want to call these to remembrance again. It is a part of our history which is rather apt to be overlooked. We recal with a great reverence and some deserved glorying, the "Ejection," that "Black Bartholomew's day," in 1662, when some two thousand of the Puritan clergy were turned out of their pulpits in the Church of England by the Act of Uniformity. We recall their struggles still to carry on their ministry—how for many a year they met here and there, in barns and secluded places away from the great towns, just as a little band (meeting at first we don't know where, but from 1680 about where our schoolroom stands) formed the beginning of this church. And we often recal something of their later history, when the doctrinal changes were taking place which caused the other Nonconformists to separate from the Presbyterians. But between these later periods there is a very interesting time—of which we take comparatively little notice—I mean the beginning of the period of Toleration. To that period of Toleration the more confident hearts were looking forward for a dozen years before it actually came. They felt it must come. The days of the stocks and the branding iron were gone. The days of fines and imprisonment for Dissent were passing. Toleration must come, and when it should come, what would they not do? How gladly would they labour openly for the Gospel. Ah, then they would sink their minor differences, as Presbyterians or Independents, and build their new homes of worship as for one united Christian people.

That was the spirit in which they looked forward to Toleration. But pass on to a few years after Toleration had come, and what a difference there is. They have got liberty, but are finding out that liberty has its difficulties as well as its privileges. Instead of uniting them, it seemed to be separating them. The Presbyterians and Independents had at first united in many places, and their leaders were pressing it everywhere. But before half a dozen years had passed the union had been dissolved in London, and in many places it was never really formed. Already differences were creeping in, if not of actual doctrine, yet of the ways of looking at doctrine. The Presbyterians were facing

rather towards more liberal thoughts, leaving the rigid Calvinism of Independency, with salvation only for the elect, and inclining to Arminianism, with its free offer of salvation for all who would.

Moreover, the Presbyterians were less inclined to press religious distinctions in their congregations, were not so particular about definite "Church membership," began to regard all who attended and supported their meeting-houses as alike members, and entitled to a voice and vote in Church affairs. So, gradually, the Presbyterians became, as they had been originally, a body apart; not entirely; in some of their organisations the two bodies still worked together, and there was no exclusion from religious fellowship; but still the tendency was towards a separate Church-life, and so, from, say, 1700 onwards, we have very much this same Church-life that we have to-day. At first the great bulk of it was still nominally orthodox, but from the beginning variations and divergences were appearing which were already troubling the hearts of the older men. Already we find Oliver Heywood (the great leader of the Yorkshire Presbyterians) helping Mr. Frankland with a tract against "a Socinian," and it is more significant still to find Mr. Heywood, in writing about some sermons he had been giving on "The Offices of Christ," adding sorrowfully, "This may seem to be out of fashion among some who would be esteemed rational preachers, and who think that treating of Christ is but a conceited canting." That is interesting as showing that the strain upon our Union, of some slighting the Christian element in our faith, which some imagine is a new difficulty, just of to-day, has really been always with us, from the beginning of our two hundred years history. And then there were other difficulties of a more secular kind already appearing. It was a long generation since that Black Bartholomew's day, the heroic faithfulness of which had rallied many of the great families to the side of the ejected ministers, and some of these great supporters had died; and, as toleration came, many of their successors were beginning to drift back into the great Established Church. Moreover, even the farmers and tradesfolk were not quite as loyal and liberal as, in the darker times, they had intended to be. Indeed, so clearly were these weaknesses of liberty showing themselves, that that shrewd observer, Bishop Stillingfleet, said: "Let the Dissenters alone, and they will destroy themselves."

Not an unnatural dictum on any worldly calculation!

And yet what has been the fact? What has been the actual result of two centuries of that Free Church life of which Stillingfleet so perceived the weaknesses that he thought it would soon destroy itself? Those weaknesses were real, but they did not mean destruction. There were other elements besides weaknesses of organisation. The spirit of that old Nonconformity was a great spirit, and bound to live. And it did live. In all the best part of the life and progress which have made these past two centuries of national life great I dare to say that Nonconformity has had a deep strong part. The gloss and glitter of English life may have been associated with the statelier ritual and pageantry of the Church from which our fathers were shut out; and I gladly own that in the

past half century that [Church has risen up in a great new life of practical Christianity which we all thankfully admire. But all through these two centuries the humble chapels of the old Dissent have been the homes of manly and unshamed piety, and of a moral grit which has made the "Nonconformist conscience" part of the public power of England.

But all this, Stillingfleet's foreboding of decay, and the actual result of a certain sturdy strength, apply to Nonconformity as a whole, in both its great branches. What about our own branch, however? What has it done? To ourselves, in the midst of the work, it sometimes is apt to seem as if we have done, are doing, very little; and as I appeal for help for this Provincial Assembly which we keep up for our work in this part of England, people are apt to say "What is the good of it all?" Yes, I know it is small, slow work; but it is part of a work which, as I look along two hundred years of it, has a quality and significance of its own, for which I feel, not indeed any pride, but a deep thankfulness.

The fact is, those English Presbyterians were beginning at that time one of the grandest experiments in religious life. It was the experiment of freedom; of a group of churches taking their stand for real liberty of religious thought, and opening their religious fellowship to all who wished to enter, without tests or conditions. I do not say they were fully conscious of it. Certainly not, at first. They builded better than they knew. When they first abstained from drawing up any creeds; when they put their meeting-houses in trust simply for the worship of "Almighty God," instead of tying them down to any special doctrinal use, no doubt they thought that no one would want to change much from that moderate orthodoxy which they themselves mostly held. Yet, as I have shown you, change was already in the air and even among them—change that grieved their soberer men; they began to see what such liberty might lead to, and still they held to it. They steadfastly refused to set up any yoke of creed to bind their brethren; they dropped the requirement of any "profession" as a condition of membership. Their Communion was thrown freely open to all who would partake. Gradually their students for the ministry were distinctly counselled to search the Scriptures freely and to think reverently for themselves. And they held for this religious union amid all the widening differences of religious thought. This was the experiment the little group of our churches had to try. Why, it was the first experiment of the kind since the days of the Apostles! And shall we judge their work poor because they did not make a great, conspicuous, and numerical success? Considering the creed-hampered spirit of the time; how, everywhere, the letter of old doctrines was exalted; and how they themselves started with about the same doctrines as their neighbours, and with no idea of themselves wanting to change, the wonder is that the experiment of liberty succeeded at all. But it did. They won through the difficulties, the scattering, the weaknesses which that open liberty of theirs involved. They held together in the freedom of voluntary fellowship, through the strain of whole generations of curiously scattering thought. They held together through the strain of Dr. Priestley's time, when he seemed to

\* Sermon preached for the Provincial Assembly, in Roselyn-hill Chapel, Hampstead, Feb. 27, 1898.



have attained a truth so sure that many thought it was needless to keep the door open to any further change. But no, they would frankly avow it, but very few would bind their churches to it. And so they came through into this present century, though still without a creed or formal bond, as true a Church, as real a religious fellowship as any in Christendom. There; that experiment of *religious liberty* is something to have tried and to have accomplished, and shown to be feasible.

But that is not all. In working for this first gain of Liberty, they were unconsciously working for another gain of Truth. For see what their liberty did for them. It did this: it brought them to the truth at least a century earlier than any other body of thinkers in England. It brought them back, a century earlier than any other body of English churches, from all the confusions and entanglements of the Middle Age scholasticism and from the half-reforms of the Reformation, back to the simple Christianity of Jesus Christ. Few things are more remarkable in all the history of religious thought than the way in which those Free Churches of our old English Presbyterianism moved onwards, and mainly moved together. You see, their minds left untrammelled by any necessity for keeping to certain standards, they began quietly, and often almost unconsciously, to gravitate towards a great simplicity of religious faith; and though they did not all travel at the same rate, yet, by the time sixty or eighty years had passed, they had practically come to a body of very simple thought, entirely distinct from the thought of any of the great Churches round them. I call it, confidently, "the truth" they had come to. It seemed, at the time, to others, a mere heresy of theirs; and you know how, when it came out, they were outcast and persecuted for it. But it was the truth, and to-day it is being vouched for as truth in its main features, not just by our testimony for it, but by the clear tendency of all the real thinking in other Churches. For, look at it: the great central thought of it—the simple Unity and Fatherhood of God—is more and more coming to the front as the essential faith of Christian hearts. So that even those who cannot get quite away from the confusing subtleties of the Trinity are more and more emphasizing the simple Fatherhood, and some of them are freely admitting that it was our leaders and thinkers who recovered it to modern Christianity.

And the loving reverence for the Christ of the Gospels. I do not say "for the humanity of Christ." Christ's exact nature has always been an open question even among ourselves. But our fathers' movement was essentially away from all speculations about Christ's nature, back to the simple Jesus of the New Testament. There, said they, is the truth—and now, other Churches are confirming that, and looking to Christ essentially in the same way.

And, again, the recognition of a deep natural worth and goodness in this humanity of ours, which used to be formally set down as totally and hopelessly depraved.

And Salvation, not as a free admission to Heaven, purchased for us by Christ's substitution, but as a work wrought in man by Christ's influence and spirit; the

whole uplifting of man and of the world towards higher life.

And Immortality, not of one fixed Heaven or Hell, but of new and larger life, with some hope in it for all. Yes, and especially the Bible, not as one hard-and-fast literal revelation, all the very words of God, and everything in it to be accepted as equally sacred, but as a great sacred literature of very various authorship and value, to be thoughtfully studied in order to come through its human letter to the Divine spirit in it.

Yes, I say confidently that these great thoughts are affirmed as truths, not just by our fathers' thinking or by ours, but by the living thought of the foremost thinkers in other bodies besides our own. And is it only a slight work that that freedom in which our fathers founded their little congregations two centuries ago, thus led them, not one or two adventurous ones, but led them as a distinct body of Free Churches, to these great shining truths at least a century earlier than any others, whole generations ago, other Churches manifestly tending that way, but slowly, timidly, and with constant difficulties?

And now, what is the outcome of it all? Having maintained freedom and having attained by it to a great pure light of truth, what is our work to-day?

Essentially, I suppose, simply to keep going on. Not a very ambitious part—we have no strength for any very ambitious work—only about enough to keep up our testimony, and gradually to extend it.

This we have done and may do. That little movement, for a free religious life and for a purer, more reasonable, Christianity, which have together been our *raison d'être*—that movement has not covered the country, but in curious irregular ways it has made itself felt. Here it has gathered new groups of people to itself; there it has leavened and liberalised others. And meanwhile those humble meeting-houses of our fathers, cherished, restored, and many of them (like this of ours) rebuilt in nobler strength and beauty, have ever been through these two centuries the homes of a quiet piety, a strong and gracious manhood and womanhood and a noble public spirit. From them have gone forth some of the sweetest saints of God and some of the noblest workers for man. The very Churches which have just voted that they cannot join with us in Christian fellowship have our best hymns in their psalmodes, and worship in the songs of Barbauld, Bowring, and Sarah Flower Adams; they work on the lines of John Pounds, and Joseph Tuckerman, and Mary Carpenter; and they own our still living leader, James Martineau, as the strongest helper of our time against the materialism which has sometimes seemed as if it would sweep faith away.

The work of the present is, still to live on and work on, the best we can, on these same lines along which God has seemed to lead us hitherto. Our work is still to-day, as it has ever been, a twofold work: for freedom and for truth. For freedom, we still have steadfastly to witness that the association of the religious life ought not to be limited by creed. We have to keep one church-life in Christendom open to all who would join us in the worship of God and service of man, even to Indian Brahmos and English Theists.

Yes, for even the name of "Christ," dear and sacred as it has been among our churches these two centuries, and, I think, is increasingly, must not become a shibboleth. Of course it is a pain when any use our liberty to speak slightly of him from whom we have learned it, just as it was a pain to Oliver Heywood, two hundred years since, to find some of his fellow-ministers talking of preaching about Christ as a sort of "conceited canting"; but still he said no word of wanting to exclude them; and still to-day we must keep the same openness and breadth. That is our permanent work still for liberty. But with it also is the other work for truth. And truth to us is still very much the same as that which to our fathers seemed the most precious fruit of their liberty. They called it "Unitarianism," and some do not like the name, fearing it may tend to harden into a quasi-creed; but whatever we call it, still it is essentially the same. The one infinite Fatherhood; the deep, inherent worth of man; salvation, righteousness, and all that helps that way; immortality with hope in it for all; Christ, the great teacher whom we love and follow, though we cannot think of him as God—these still are the body of truth by which we have to do our part in helping the religious life of our time. Yet even here there are difficulties, for some distrust any emphasising of this truth and avowal of it as that which practically prevails among us, lest we might seem to bind our churches to it, and repel some from the religious life which we desire to keep as open as the love of God. I do not think we need have any such fear. We simply tell men whereabouts we are. As a fact, the world around us is much more interested in what the people of any Church believe than in how they have arrived at it; is more interested in our truth than in our liberty. So, while we hold steadfastly to our old liberty, I think we should bear a very open testimony to this truth which has been the fruit of it. We should let the world know that while we are not bound to it, and leave the future open to any truer light that may come, we do to-day regard it as the nearest thing we have to God's truth, and that we worship in the light of it, and want to make it known to the world.

That is what our fathers did; that is what we have to do. And this is what our Provincial Assembly is for, for which I ask your help to-day. It strengthens our weak churches, helps here and there in forming new ones, brings in all into a little closer fellowship. It helps our whole work into a little more outspokenness to the world around; and it does all this in the spirit of a reverent freedom, trying to persuade men to open all the windows of their souls and of their churches to the light and truth of God and to the kindly fellowship and helping of mankind.

EVERY time those of us who give a little time to the pursuits of the farmer or the gardener see the transmuted sweetness of the violets, and the beauty that is born out of corruption, we see the Master of the Feast, and hear him say, "Gather up the fragments, that nothing be lost." Then we look over this sinful world, and see how the heavenly alchemy shall transmute meanness into greatness, and bring perfume out of the foul odour of man's deadly heart-sins.—George Dawson.



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

## TWO OPPOSING TENDENCIES.

SIR,—In reply to Mr. Bowie, may I quote Mr. Lee himself? Here is his letter, published in your issue of August 28 last:—

“PROPOSED NEW CHAPEL AT SMALL HEATH, BIRMINGHAM.

“SIR,—As it was largely in consequence of representations made by me that the Committee of the British and Foreign Unitarian Association decided to make a grant out of the funds of the Association towards the building fund of the above chapel, I think it is my duty to let your readers know that since making those representations I have heard a rumour that it is intended to treat the new chapel as a sort of successor of the defunct Church of the Saviour and to call it the Dawson Memorial Church.

“Now, however many of us may have appreciated the useful and unique work done by the late Mr. George Dawson in Birmingham, it is well known in this town that he and his congregation always held aloof from all Unitarian organisations, and continually emphasised the fact that they were not Unitarians, and that they objected to be connected with our body in any way. It would consequently be almost ludicrous that money subscribed by Unitarians should be applied in building a chapel as a memorial of Mr. Dawson, and I think I may fairly ask the officers of the Midland Christian Union, who are collecting subscriptions, to give a definite assurance to the subscribers that their money shall not be so applied.

“THOS. GROSVENOR LEE,  
President of the British and Foreign  
Unitarian Association.

“18, Newhall-street, Birmingham, Aug. 24.”

Now Mr. Bowie writes that the Committee of the B. and F.U.A. did not demand “that the new congregation at Small Heath should give an assurance that the church should take the name Unitarian.” I never said they did. I said that Mr. Lee, as President of the B. and F.U.A., demanded “an assurance of the Small Heath Church, as a condition of its receipt of the Association’s funds, that its services should be Unitarian.” And was I not right? What does Mr. Lee’s letter mean if not that?

The Church of the Saviour, I believe, was a Free Church like the great majority of those on the list of the Triennial Conference; but Mr. Dawson refused, as I think all ministers of Free Churches should refuse, to connect himself in any way ecclesiastically with a doctrinal movement or association.

Not that I object in the least to Mr. Lee’s letter. I think as the President of a sectarian Association his tone is unexceptionable. A society, established as the B. and F.U.A. is, for definite Unitarian purposes, has no right to use its funds for any but those doctrinal purposes; and if, as I gather from Mr. Bowie’s letter, the Committee of the B. and F.U.A. have not endorsed their President’s opinion, then I think they are not logical, nor are acting within the terms of the constitution of the Association.

But here is the point. If the Committee were to endorse the opinion of the President, if they were to take the logical and straightforward course, and say, “We represent a Unitarian Association and

cannot vote money for any but distinctly Unitarian ends,” we, members of the Free Churches generally, would recognise the amazing inconsistency that is being widely accepted among us. I venture to say it is only by the Committee and Secretary and some leading spirits of the Association giving it out that the society is not a mere Unitarian but a Free Church and Liberal Religious Society, that it has taken its unwarranted ecclesiastical position in our midst.

I urge that this equivocation, as it appears to me, should be frankly and entirely abandoned. However it may mislead the trustful sheep within our own fold it will not persuade the friendly, still less the suspicious, outside; but it is questionable morality, as well as doubtful policy, to go on saying, for the sake of unity where there is no unity, that “Unitarian” does not mean “Anti-Trinitarian” but “Free Religious Worship and Inquiry.”

Coming now to your own comments. Whether or not my historical judgment is at fault does not greatly affect our present duty to establish an organisation of Free Churches on the basis simply of the Worship and Service of God without insistence on particular theological opinions. But when I read in Mr. Gordon’s book, to which you have referred me, that Richard Baxter (1615–1691), “confessed his personal love” for those “of his contemporaries” who “‘addicted themselves to no sect or party at all,’” but “‘were for Catholicism against parties’”; that James Peirce (1673–1726) of Exeter “declined any name save Christian” that Dr. Taylor (1694–1761) of Norwich “discarded every denominational name except Christian”; that Edmund Calamy (1671–1732) pleaded for “a comprehensive charity,” and, “Trinitarian as he was,” declared “he would ‘lose his place and even his life’ sooner than excommunicate ‘a real Christian’ for Arian proclivities,” and considered “separation into congregations of diverse sentiments” to be “suicidal”; and, on the other hand, that the earliest “Unitarian Society,” of 1791, contained “a preamble,” drawn up by Belsham, “to exclude Arians,” I think I have ground for stigmatising, in pretty strong language, the remarkable statement that our churches were not Catholic until they were Unitarian in doctrine.

And the words of the late Sir James Stansfeld, quoted in your leader of February 26, confirm my opinion:—

“Our Presbyterian forefathers of the seventeenth and the beginning of the eighteenth centuries combined in a most remarkable degree positive religious faith—I may say dogmatic faith—with the understanding of freedom in the Church. . . . Therefore, when they laid the old foundation-stone, and when they erected the building, which you all remember, upon it, they conveyed that building in trust, not for the maintenance of any creed, but in these simple and sublime words, ‘for the exercise and performance of religious worship, and for the service of Almighty God.’ Nearly two centuries have elapsed since that day, but we have not yet gained upon that religious state of mind, because it is not possible for us to better it.”

The opposite and painful fact, I think, must be acknowledged, that not until our churches were predominantly Unitarian were they so unfaithful to their catholic

principle of Religion before Doctrine as to put a doctrinal name on their front and connect themselves with an ecclesiastical Association with a doctrinal constitution.

EDGAR I. FRIPP.

All Souls’ Church, Belfast.

## ASTRONOMY FOR ALL.\*

OBSERVATIONAL astronomy is a pursuit at once fascinating and ennobling, and so fitted to lead the thoughts to the Creator that it may almost be called a religious exercise. This present work is a practical book for amateurs, prepared by an industrious and competent astronomer, assisted by a number of eminent observers. The first edition met with a cordial reception, not only in Britain and America, but in France and Germany, and the present issue is in many ways an improvement, so that it deserves still wider support. It is, perhaps, the most detailed work at the price that has ever been offered to the fast-growing circle of amateur astronomers. In these chapters the learner is put on the way to a practical acquaintance with the orbs of heaven. Passing by those abstract branches of the subject which have only charms for the advanced astronomer, Mr. Mee commences with a survey of the heavens with no more formidable or expensive an instrument than the naked eye. He goes on to treat of the telescope and its employment, giving much information about the instrument, from the earliest forms 300 years ago down to the great reflectors and refractors of modern observatories. The chapter is profusely illustrated. Books on the telescope are described and recommended, and the learner is shown how much may be observed with even a small instrument.

The chapter on the moon is most interesting, and notwithstanding that so many astronomers have given our satellite their best attention, the amateur is assured that even to-day observation of the moon may not only be a pleasant but also a profitable pursuit. The learner is taken from planet to planet, and then into distant spaces of the stars. Every chapter combines historical notes, informing descriptions and practical hints. Astronomical photography, of which a good account is given, is now doing much to enlarge our knowledge of the heavens.

Nature within the wilds of space  
Full many a secret seals;  
But things the eye can never trace  
The potent Plate reveals.

It is the actual fact that heavenly bodies invisible to the eye through the telescope will nevertheless make their impress on the photographic plate; and even comets are sometimes discovered in this way.

This book is bright in style, and lighted up with more than a hundred illustrations, including many portraits. Altogether it is a useful manual for young observers, and a handy book of reference for the general reader.

G. ST. CLAIR.

If thou bear the cross willingly, it will bear thee. If thou bear it unwillingly, thou increasest thy load, and yet thou must bear it. If thou cast away one cross, thou shalt find another and perhaps a more heavy one.—*Imitatio Christi*.

\* “Observational Astronomy: A Practical Book for Amateurs.” By Arthur Mee, F.R.A.S. Second edition. *Western Mail* (Limited); Cardiff and London, 1897. Price 2s. 6d.



## PROVINCIAL LETTER.

## SCOTLAND.—II.

Coming to our churches we have many encouraging signs of life and progress. My correspondent in *Aberdeen* writes:—"The congregation has never been stronger either in membership, finance, or attendance than at present. They are full of hope and good promise for the future." The all-absorbing topic with them just now is the proposal to sell the present property and erect new buildings on a site more suitable. The cost of the new site and buildings is estimated at some £4,000. Towards this they expect to realise £2,500 from the present property. The McQuaker Trustees have promised another £500. The remaining £1,000 the friends hope to raise on the spot and elsewhere. I would heartily commend this to the generous support of our friends in the South.

The church in *Dundee* has just held its thirty-second anniversary. It has had a varied career. Many honoured names have figured on its members' roll. One may be mentioned who was said to have been the cause of the storm that destroyed the Tay Bridge—David Jobson. A very good divine, who seemed to be in the secret of the Most High, ascribed that storm to the fact that a Unitarian (Mr. Jobson) was returning from preaching at Perth. God was angry with this Unitarian, and so He raised the storm that destroyed the bridge and wrecked the train. He was only a country minister, however, and since then the theological climate has changed, certainly in the Jute-city. One of the great difficulties our Church has had to face there has been the liberal character of the other Churches. The basis of the Gilfillan Memorial, *e.g.*, is quite as wide as that of many Unitarian churches, and in some respects wider. The only hope for our churches in such circumstances is to advance with the times. When all the world is moving forward you must move with it, or you will be left stranded.

*Kirkcaldy* has also just held its annual soirée. The congregation there is very hopeful. They have secured a site for their new church at a cost of £300. It is central and in good position. They propose to spend from £750 to £1,000 on the building, making in all an expenditure of £1,300. Of this the McQuakers have given them £500, and another £400 or so have been raised by means of a bazaar and subscriptions. They still want £400. Can our friends in England help them to this? Both *Edinburgh* and *Glasgow* have generously contributed. A pleasing feature in their subscription list, which appeared in your issue a few weeks ago, was the support given by the following local friends:—An M.P., the Provost, Councillors, a J.P., the Medical Officer of Health, and various other people of standing and weight in the neighbourhood. This testifies to the position the little church is taking in the town, and the respect in which both minister and people are held by their neighbours.

*St. Mungo-street, Glasgow*, commenced the new year with a new minister. Their feeling is very much like that of George Eliot: "One can begin so many things with a new person, even to be a better man." Substitute the word "parson" for "person," and "church" for "man,"

and you have very much the conviction of our *Calton* friends. They began the new year with a new parson, and from that time they have shown signs of becoming a better church. The welcome meeting to Mr. Russell was especially good. It was one of the best meetings I have ever seen in the church: the spirit was very sympathetic, and the welcome was especially cordial and hearty. Since he settled, the congregations have considerably improved, and he has been busy getting all the parts of the machine into their place, and into right working order. It requires tact, discrimination, and a large fund of that lubricating power called "sweet reasonableness." Everyone wishes Mr. Russell success.

*Paisley* ended the old year with a new minister. Mr. Henderson settled there in December. With the New Year he started a morning service—the first for many years in *Paisley*—and since then both morning and evening services have been well attended, the evening congregation reaching to over 100. A proper constitution for the church has been adopted, and members are being formally enrolled. The envelope offertory has been so heartily responded to that the committee have no anxiety as to the financial support of the services. A good choir has been organised, and a Sunday-school formed for the children of the parents. The Rev. D. Macrae favoured his old assistant with one of his characteristic lectures the other week. He had an audience of 900 people—a good means of making the movement known. Altogether the *Paisley* "bodies" are in capital spirits.

*Edinburgh* moves along its accustomed lines. They had quite a red-letter day when Stopford Brooke preached. The church was crowded—many failing to get in. There were a great many students present. I hear from Mr. Drummond that there is an increasing difficulty every year to gather an evening congregation; there are so many Sunday evening meetings over and above the ordinary church meetings. A Sunday Society is just being organised, the object of which shall be to provide sacred and classical music on Sundays for the people, together with lectures similar to those of the Sunday Society. Dr. Glasse and Mr. Drummond are the only two ministers on the Provisional Committee. Dr. Glasse and Mr. Drummond recently gave the "Bressian Family" the use of their churches for two Sunday concerts, in consequence of the refusal of the proprietors of the Queen-street Hall to permit them to give a second concert there.

Of *St. Vincent-street* it is hardly my place to speak, but a "Scotch Letter" would be incomplete without some reference to it. Speaking as minister, I can only say my congregation continue to give me their most loyal support. Widely scattered as they are over all parts of the city and suburbs, they come up remarkably well to the morning service. The evening service is chiefly attended by strangers and unattached adherents. From these we get in part our recruits. During the congregational year just closed we have added over thirty new members. This is the largest increase in one year on record.

Recently the Rev. W. Pulsford, formerly Congregational minister at *Dumfries*, and now Unitarian minister at *Waltham, United States of America*,

occupied my pulpit. There was a peculiar interest in this, as Mr. Pulsford's father—the late Dr. W. Pulsford—was Dr. Hunter's predecessor at Trinity Congregational Church. There was a good congregation, and Mr. Pulsford preached a vigorous and powerful sermon on "Our Relation to Jesus."

The lecturing that is being carried on under the McQuaker Trust would require a letter to itself. It has been attended with varying results. In some places theological interest is dead—in others keenly alive. I think it is the keenest where liberal theology is least known. (I wonder if liberal theology kills it?) And the McQuakers would do well to send their lecturers into the most orthodox centres. Let them assail the Highland Hosts in their fastnesses. I would send a "Preaching Van" through Highland and Lowland, from *Gretna* to *John o' Groats*. There should be an address on every village green, and every house should be flooded with literature sufficient to last through the following winter nights. If a dozen men would devote a fortnight of their holidays to this, and the McQuakers would pay the cost, it would be time and money well spent.

ALBERT LAZENBY.

[ERRATA.—In the portion of this letter published last week in first column, line 6 from bottom, for *extraordinary* read *literary*; second column, line 9, for *one* read *the*.]

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning]

**Accrington.**—On Sunday evening last, at the close of the sermon, Mr. Ruddle referred to the loss sustained by the congregation in the death of Mrs. Gerland, who was recently knocked down by a passing vehicle near the Market Hall, and died after several days' suffering. Mr. E. Mills moved, and Mr. E. Haworth seconded, a vote of sympathy with Dr. Gerland, and with the two sons of Dr. and Mrs. Gerland, in their painful bereavement. The congregation carried the resolution by rising *en masse*. The "Dead March" in *Saul* was played after the service.

**Bath.**—On Sunday last, the Rev. Stopford Brooke preached at Trim-street Chapel. The weather was most unfavourable, but, in spite of the sleet, the chapel was filled. Mr. Brooke gave an admirable sermon which was much appreciated. A report appeared in one of the local papers.

**Bootle.**—The Rev. H. W. Hawkes has been obliged by a persistent throat trouble to take a month's holiday, and has addressed a letter to his congregation in which he says:—"On my own part I can only earnestly beg of each and all of you that you will make my unavoidable absence from your midst an occasion for strengthening and deepening your interest in and zeal for our church and the principles for which it stands. I have always dreaded a dependence on one man as the bond of union. The duty and need of worship and spiritual culture remain just as imperative, no matter who may for the time act as leader. Failure on your part to maintain in full vigour and heartiness the weekly worship would prove failure on my part to build up the church on a true religious basis, and would greatly dishearten me for the future. I pray you, then, let your zeal abound all the more during times of difficulty."

**Buxton (Appointment.)**—The Rev. George Street, of Blackley, has accepted an invitation to undertake the ministry of the Hartington-road chapel, and will enter on his duties in the summer.

**Cardiff.**—A cheque for forty guineas has been presented to Rev. Geo. St. Clair by members and friends of his old congregation, "as a small token of their warm esteem and of their appreciation of the good work he has done in the cause of liberal Christianity whilst occupying the pulpit at West Grove." The cheque represents the balance of the Testimonial Fund after providing £50 to meet an



equal sum granted by the Committee of the British and Foreign Unitarian Association to engage the services of Mr. St. Clair as temporary lecturer in the cause of Unitarian Christianity.

**Chatham.**—A series of anniversary meetings were held during February, to which special interest attached in view of the Rev. F. Allen's approaching removal to London. On Feb. 20 special services were conducted by Mr. Allen, and on the following Wednesday evening a public meeting was held, at which Mr. G. W. Chitty, of Dover, presided, supported by the Revs. T. E. M. Edwards, J. B. Barnhill, and the minister of the church. Letters of regret at unavoidable absence were received from the Roman Catholic priest, the Presbyterian minister, the Town Clerk and others. Warm testimony was borne by speakers at the meeting to Mr. Allen's ability and energy, and his devotion to religious, social and philanthropic work during his ten years ministry in Chatham. On Feb. 27 the concluding services of the anniversary were conducted by the Rev. W. Copeland Bowie.

**Chester.**—A course of three lectures is being delivered in the Corn Exchange, on Mondays, by the Rev. H. D. Roberts. The first, on "Secularism and Agnosticism," took place on Feb. 28, and an audience, including 100 men, gave the lecturer an earnest hearing. The hour following was occupied in discussion, and questions and answers. Last Monday's lecture was "How to read the Bible," when 120 were present. The chief difficulty raised was that of inspiration, and what would become of salvation and religion if the Bible were not "the Word of God." This is to be treated in the third lecture on "A Reasonable Religion."

**Doncaster.**—A small but successful sale of work was held here last week. In addition to plain and fancy needlework of various kinds, together with confectionery, there was a large assortment of Sheffield ware, kindly sent by members of the Upper Chapel congregation.

**Gateshead: Northumberland and Durham Unitarian Christian Association.**—The three Sunday evening services arranged for have been held, and the Committee feel that the interest shown has been sufficient to warrant them in making a further trial. The Rev. Arthur Harvie has made arrangements to continue the services with the help of lay preachers for three months. The meetings will be held, as before, in the Co-operative Hall.

**Glasgow.**—The Rev. A. Lazenby lectured for the Jewish Literary Society last Sunday evening. The Rabbi, the Rev. Mr. Phillips, took the chair, and there was a large gathering of the members of the society. Mr. Lazenby took for his subject, "Count Tolstoi," the Russian reformer. His lecture was greatly appreciated, and, on the motion of Bailie Simons, he was accorded a very hearty vote of thanks.

**Glasgow: South St. Mungo-street.**—The choir held their annual social meeting on Friday, Feb. 25, the Rev. E. T. Russell presiding. After tea the chairman gave a short address, which was followed by songs and readings, and later in the evening by games and dancing.

**London: Stepney-green.**—On Sunday last the usual monthly conference in connection with the Postal Mission was held. Mr. Ed. Burton opened the proceedings with a paper on "How can we make Unitarianism better understood?" The discussion following was maintained by Miss Florence Hill, Messrs. Chambers, Holmes, D. Higgins, and L. Tavenor. At the evening service the minister commenced a series of sermons suggested by early Unitarian history.

**Manchester: Bradford.**—On Saturday, March 5, a meeting was held in the Bradford Public Hall to welcome the Rev. W. E. Attack to the district as Missionary of the Manchester District Association of Presbyterian and Unitarian Churches. Mr. George Leigh, President of the Association, was in the chair. Friends were present from the neighbouring congregations of Oldham-road, Dob-lane, and Upper Brook-street, together with the Revs. Dendy Agate, J. Bishop, Walter Burgess, Alex. Gordon, W. C. Hall, Travers Herford, G. Knight, Charles Peach, T. Shakspeare, and John Trevor. There was a brief and bright musical programme under the direction of Mr. George Whittaker. The Rev. Travers Herford said he came to the meeting simply as a friend of Mr. Attack, and to wish him God-speed in his new field of work. At the same time he wished to say how interested the outside districts of Lancashire were in the work of the Manchester Association. He had had a good deal to do with two somewhat similar movements in North-East Lancashire, and he only hoped the Bradford people would get as good buildings for their work as those had got. The Rev. W. C. Hall referred to the fact that Mr. Attack was his minister at Boston when he

determined to take the momentous step of entering the ministry. He was present that night as representing the new and neighbouring congregation of Ashton, where they had met with a large measure of success. One of the essential factors to success in any movement was, he maintained, fidelity in the small things. Mr. Whittaker extended the right hand of fellowship to Mr. Attack, and spoke on behalf of the congregation, assuring him of their support. He told in simple and touching manner of the new light that the Unitarian presentation of the Gospel-message had brought to him; he felt that such results, amongst himself and others, were sufficient justification for the advent of the Unitarians to that neighbourhood. The Rev. Dendy Agate said they must extend a hearty welcome not only to Mr. Attack but to his devoted wife. He would remind the congregation, however, that they had no claim whatever on Mrs. Attack's time, and what help she gave would be given out of her love for her husband, and out of her love for the work. Principal Gordon spoke of the interest that both he and the students of the Unitarian Home Missionary College had taken in the work of visiting in the Bradford district, and in a stirring speech indicated one point that was a strong justification for their presence in the district—namely, their presentation of the thought of God, which was radically different from that set forth by many churches. What wonder that men fell down in adoration before the sweet humanity of our Lord or turned to worship the grace and tenderness of his mother, when God was set before them as the terror-keeper of hell? The Rev. W. E. Attack was received heartily, and expressed his good hope for the future work and his deep sense of the responsibilities of his new labours. A few words from the Rev. W. H. Burgess closed a most hearty and helpful meeting.

**Manchester Unitarian Sunday School Union.**—The sixth United Teachers' Meeting of the Session was held on Sunday, March 6, in the Moss Side Schoolroom, the president (Mr. H. Woodhead) in the chair. The Rev. S. H. Street, B.A. (Renshaw-street), read a paper on "Week-night Work." Mr. Street said that a school that closes its doors from Sunday to Sunday, whose teachers see their scholars only once a week, must fall far short of doing the work it might do. He thought that the lad who had just left day-school and commenced business, and finds himself with his evenings on his hands, unless wholesome occupation and amusement presents itself, is apt to find amusement that is not wholesome. And schools can do much to ensure the wise use of these spare moments. That every school ought to have a Band of Hope connected with it, as there is no district that is free from serious trouble arising from strong drink. Mr. Street said that in his experience it was useless to aim at the class of work that the evening and technical schools do, and do so much better than we could possibly hope to, but mutual improvement societies, literary classes, guilds, young men's clubs and girls' clubs might serve the purpose he had in view. A short discussion followed, in which the President, the Rev. C. Roper, B.A., and Messrs. E. J. Russell, B.Sc., and White took part. The meeting terminated by the pronouncing of the Benediction by the Rev. C. Roper.

**Mansfield.**—At the close of a six months' temporary engagement, the Rev. H. S. Perris, M.A., has received and accepted a cordial invitation to the pulpit of the Old Meeting. On Shrove Tuesday the annual gathering of the Sunday-school was held, and after tea forty prizes were distributed to the children by the Mayoress. An entertainment followed, which included some action songs and some children's plays. The meeting was greatly enjoyed.

**Moneyrea.**—A course of lectures on "Ireland's Contribution to English Literature" will be delivered in Moneyrea Schoolroom. The first lecture, which was of an introductory character, was much appreciated. A discussion on some matters of criticism in the lecture was joined in by the chairman, the Rev. R. Lyttle, and Messrs. D. McCullough and T. S. White. The next lectures will be on the "Poets," "Dramatists," and "Novelists." The United Temperance Guild has held four meetings since the New Year commenced; at these meetings sixty signed the pledge and were enrolled as members. A sum of £5 has been expended in purchasing books to form the nucleus of a new library for the Temperance Guild. Mr. T. B. Herring, Science Lecturer to the Irish Temperance Guild, delivered a very instructive and deeply interesting lecture, illustrated by diagrams, on the "Action of Alcohol on the Blood and Vital Organs" before the guild on March 1. On the same day Mr. Herring gave the children in Moneyrea and Tullygirvan National Schools simple talks on the action of alcohol. Any manager of National Schools can

arrange to have a course of simple scientific lectures on temperance given by the lecturers of the Irish Temperance League in their schools.

**Newcastle-on-Tyne.**—On Sunday, March 5, the services in the Church of the Divine Unity were conducted by Mr. B. B. Nagarkar, of Bombay. The subject of the morning discourse being "Revelation: Inner and Outer," and for the evening "The Evolution of Religious Thought in India." Crowded congregations attended both services. On the Monday evening following Mr. Nagarkar lectured in the church on "India and her People: Their Social and Domestic Life," illustrated by special limelight views, the chair being occupied by the Rev. Frank Walters. The attendance was again very large. A considerable amount of interest has been manifested in the city in this visit, the local press giving ample notices and portrait of Mr. Nagarkar.

**Shrewsbury.**—The annual meeting of the congregation was held on Sunday, February 27, the minister, the Rev. J. C. Street, in the chair. The report and financial statement for the year ending December 31, 1897, was read by the secretary. The report referred with sorrow to the loss the congregation had sustained by the death of their late minister, the Rev. E. Myers, and also spoke very highly of the valuable services rendered by Mr. Street since his settlement. Things point to a very hopeful future for the church, and steady progress is being made. Mr. Street conducts a week-night service, which is much appreciated. The literary society, which was formed in October last, has a good number of members, and is doing excellent work. The Sunday-school, which has been refurnished at a cost of nearly £60, is in a very healthy condition, and under the able superintendence of Mrs. Myers is doing excellent work. It has a good library and savings bank attached, also a band of hope, which holds regular monthly meetings both for the children and adults, the meetings being well attended and much enjoyed.

**Trowbridge.**—Considerable expenditure is necessary to renovate the parsonage of Conigre Chapel—for many years without a tenant—and to cover this it is proposed to hold a bazaar and sale of work in the autumn. To meet the initial expenditure a rummage sale was held in the schoolroom on Friday evening, and was very successful. The articles sent by kind friends were ticketed at reasonable prices, and quickly sold by willing helpers, and at the close it was found, after meeting all expenses, that £9 6s. had been realised. The members of the Conigre Sunday School Adult Temperance Society held a social gathering in the schoolroom on Tuesday evening. About thirty sat down to tea, and subsequently games, &c., were enjoyed.

**Walthamstow.**—On Thursday evening of last week the first social gathering was held here. Young and old there were eighty present, and a pleasant evening was spent. The Rev. R. Spears delivered a short address on the importance of public worship and on cultivating a spirit of brotherhood in the new church. There are already seven classes in the Sunday-school, which was opened at the beginning of this year.

We have not wings, we cannot soar,  
But we have feet to scale and climb,  
By slow degrees, by more and more,  
The cloudy summits of our time.  
—H. W. Longfellow.

**BRANDON, SUFFOLK.—HOUSE to LET,** eight lofty rooms, stabling, garden, sanitation and water perfect, shooting, fishing; rent £20.—Mr. GATES, Brandon.

**WINDERMERE and HAWKSHEAD.**—Furnished COTTAGES to be LET, long or short term.—Miss E. NEWLING, Hillside, Heathwaite, Windermere.

**SIDMOUTH.**—Small HOUSE to LET furnished; 2 sitting-rooms, 4 bedrooms, kitchen and scullery. Drainage perfect.—Address, Mrs. DARE, Cottomead, Sidmouth.

**WANTED,** by young lady, post in a lady's house as COMPANION, or in a School to assist in Housekeeping, &c. Could help with education of children. Highest testimonials.—Apply, E. C., c/o INQUIRER Office.

**WANTED,** a re-engagement as NURSE to lady's first baby, or as Upper to two children. Wages £20; age 36.—F. B. B., Grand Junction Wharf, Northampton.



## OUR CALENDAR.

SUNDAY, MARCH 13.

requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Morning, "The Historical Bible: its Gains from 'Criticism.'"  
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.  
 Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS, and 7 P.M., Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
 Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Habit," and 7 P.M., "A Rational View of Prayer."  
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. C. POPE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. S. FARRINGTON.  
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
 Richmond Free Church, Ormond-road, 11.15 A.M., Rev. S. FARRINGTON, and 7 P.M., Rev. H. RAWLINGS, M.A.  
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.  
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.  
 Stoke Newington, The Green, 11.15 A.M., Rev. H. RAWLINGS, M.A., and 7 P.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
 Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.  
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. PIDGEON, and 6.30 P.M., Mr. H. COVENTRY.  
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
 BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.  
 CANTERBURY, Blackfriars, 11 A.M.  
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
 EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE.  
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. LAWRENCE SCOTT.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Mental Culture—What it is and what it is for."  
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.  
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. W. J. TUBBS, and 6.30 P.M., Mr. C. T. TODD.  
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
 SOUTH-PLACE, FINSBURY.—March 13th, at 11.15, ALFRED MILNES, M.A., "Ethics and Hygiene."

## BIRTHS.

KLEIN—On March 6th, at Liverpool, the wife of the Rev. L. de Beaumont Klein, D.Sc., of a daughter.

## DEATHS.

BEAUMONT—On February 27, at her residence, Chapelstead, Gateacre, aged 64 years, Rachel Bond Beaumont, widow of the late Rev. George Beaumont.  
 McDANIEL—On the 5th inst., at Ardnacarrig, Bandon, Co. Cork, the residence of her brother, Jas. C. Allman, Mary, widow of the late Commander J. McDaniel, R.N., of Kinsale.  
 SEATON—On March 7th, at her residence, Maidstone, Jane Seaton, in her 81st year. Friends will please accept this the only intimation.

## Schools, etc.

## ABBOTS MOUNT, CHESTER.

## SCHOOL FOR GIRLS.

Conducted by MISS M. K. MONTGOMERY, B.A., assisted by Miss E. K. McCONNELL, M.A.  
 Special attention given to backward and delicate pupils.

## BINGFIELD, BIRKDALE, SOUTHPORT.

SCHOOL for BOYS between the ages of six and thirteen years. Conducted by Miss LEWIN, assisted by qualified resident Mistresses and Visiting Masters.

The School Course includes English, Arithmetic, Elementary Science, Drawing (Ablett system), Class Singing, and Conversational German; with Latin and Mathematics for boys sufficiently advanced.

Special attention is given to TECHNICAL EDUCATION, including Wood Carving and Carpentry. For the extension of this section, a new room is now in course of erection, and will be opened at Easter.

Drilling and Swimming are taught; and there are excellent playgrounds for outdoor games and exercises.

A detailed Prospectus will be sent on application to Miss LEWIN as above.

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PUBLIC MEETING at 6 P.M. Chairman, E. MILLS, Esq., President of the Mission. Addresses by the Chairman, Rev. H. GOW, B.A., Rev. C. J. STREET, M.A., Rev. Charles ROPER, B.A., and others.

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